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works? Mr. Andrew Lang has told us that Peregrinus cremated himself on the Epsom Downs, just after the Derby. Is not the hint worth taking? Modern as he is, Lucian must lose something of his modernity so long as the Greek names are kept. Kept, sometimes, they surely must be; but not always. And, in a second edition, let a bracketed word be said to distinguish the sex of Lucian's *persona*. When the Greekless reader sees "Joessa, Pythias, Lysias," how is he to know that Pythias is a girl and Lysias a man?

L. E. STRANGEWAYS.

In Quest of Light, by GOLDWIN SMITH. The Macmillan Co., New York, 1906. pp. viii, 177.

Individuality and Immortality; the Ingersoll Lecture, by WILHELM OSTWALD. Houghton, Mifflin & Co., Boston and New York, 1906. pp. 74.

In the first of these two little volumes, Mr. Goldwin Smith republishes some five and thirty brief communications made, chiefly in the form of letters, to the New York Sun during the last decade. The writer's position may best be stated in his own words. "Dogmatic and miraculous Christianity we resign. But the vital principles of Christianity, the fatherhood of God and the brotherhood of man, still rest on their historical and moral evidences as a key to the moral problem of our being" (122). "Our only hope of salvation lies in the full and hearty, though reverent and discriminating, acceptance of that which is now the revealed truth, though reason is the organ of the revelation" (p. 56). "I heartily accept evolution, only pausing to see whether a discovery so recent as well as momentous has yet found its final level. I only ask that certain phenomena of human nature, its liberty of choice in action, its moral aspirations, its power of idealization, its finer affections, its sense of spiritual beauty, . . . all in fact that constitutes what we have regarded as spiritual life, should receive fair consideration, and that we should be told whether these phenomena can be explained by evolution or by any process of material development" (p. 85). "Such fancies as spiritualism, telepathy, planchette, seem to be the offspring of a . . . void in the soul, created by the departure of traditional religion. They will not help us to save or revive our spiritual life. They will . . . seduce us into grovelling superstition" (p. 106).

Professor Ostwald raises the question, What has Energetics to say about immortality? He starts out with memory, in Hering's sense, as a universal function of living matter. From it he derives the evolution of organisms into classes and species, as well as the facts of heredity. Here he digresses to oppose Wiseman's idea of the immortality of the protozoa. Returning to memory, he explains by it the functions of mind, and especially the belief in the objective existence of a real world. So he passes to the scientific conceptions of mass and energy, which have, if anything in science has, a right to be called immortal. But he points out that "all of our inferences about eternity are based on extrapolation from finite time and observations coupled with a certain error." This is illustrated by the fate of the doctrine of conservation of the elements. Then, leaving this line of thought, he emphasizes the tendency of mass and energy towards diffusion. As with inorganic nature, so with man: increase of culture tends to reduce individual differences, and the happiest moments of our lives are impersonal. Not even a collective being, however, is immortal: only longer lived than the individual. As for man himself, his sole hope of immortality is to leave certain things in the world, after his death, changed by his influence; and such a prolongation of individ-

uality is not immortality in its strictest sense. It is, however, "the only lasting kind of life that I can discover in the realm of our experience." Ethics is rather purified and strengthened than threatened by this conception. P. E. WINTER.

Beiträge zur Psychologie und Philosophie, herausgegeben von GORTZ MARTIUS. Erster Band, 4. Heft. Leipzig, 1905.

- (1). G. Martius, Ueber die Lehre von der Beeinflussung des Pulses und der Atmung durch psychische Reize.
- (2). C. Minnemann, Atmung und Puls bei actuellen Affekten.

Dr. Martius' paper attempts to arrive at an understanding of the discrepant results which, up to the present time, have followed the application of the method of expression to the study of the feelings. Several serious faults in technique are brought out; and, with a plethysmograph so constructed as to avoid these errors, a study of the simpler affective processes is made by Martius, and of the emotions by Minnemann. After alluding to the wide differences in result, as regards the question of the influence of mental processes on pulse and respiration, Martius points out that these differences must mean either that the method is inadequate and the problem wrongly formulated, or that the method has not been applied with the proper precautions. The latter possibility is the more probable for two reasons: (i) faults in technique; (ii) errors in interpretation. Three faults of technique are mentioned: (a) the effect of respiration on the rate and height of pulse; Martius is convinced that expiration heightens and slackens pulse; (b) the methods of measuring the rate of pulse. Two methods are aimed at in this criticism: the determination of the number of pulses for some arbitrary period (usually five or ten seconds), and the method used by Lehmann, of dividing the curve into variable periods, apparently according to the *niveau*. The criticism is the same for both methods: that the influence of respiration (the slackening and heightening mentioned above) vitiates the results. (c) The lowering of the height of the volume pulse by the fall in volume of the arm. This fact has been explained on the supposition that fall in volume caused a reduction of the blood pressure; the height of pulse would, if that were true, be less. Martius, however, finds that the mere drawing out of the arm from the plethysmograph brings about a fall in volume *with a reduced height of pulse*. He thinks that this reduction is due to the rarefaction of the air in the manometer and the consequent poor transmission of the impulse. The chief error of interpretation regards the significance of the longer waves that are to be found in nearly all plethysmographic records. Briefly, Martius' view is that all changes in level, except the respiratory oscillation, are due to unconscious movements of the hand or arm or, perhaps, other parts of the body. In this belief, he constructed a plethysmograph such that all movements of the body were rendered ineffective. The instrument consisted of a metal sleeve which was provided with a manometer and a cock for admitting water. The sleeve was slipped over the fore-arm. The joint of the metal and the arm was made with plaster of Paris and, further, the arm thus encased in the sleeve was securely attached by the same means to a board which was clamped to the table. In this way, there could be no pushing or pulling of the arm in or out of the plethysmograph. The records were obtained in the usual manner. The measurements of the curves are the lengths of each individual pulse or respiration. Preliminary records with this instrument show that (i) in proportion as the movements and the possibilities of movement are excluded, the smaller and less important do the volume changes become; and that (ii) of the changes that remain, the irregu-